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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For March 15—The Miracles of Jesus

(Matthew 8:23-34)

MIRACLES DEMONSTRATE VALUES

Two incidents provide the setting and substance of this lesson; the sudden squall on the Lake which Jesus calmed, and then the Gadara insane man who lived in the tombs being healed. Both bring us squarely against the question of the miracles of Jesus for here are two in two spheres of life.

The stilling of the tempest shows control of physical nature, the healing of maniacs control of human nature. Many avoid the question by saying Jesus is a greater miracle than any he performed, which of course is true. To believe or not believe the miracles seldom seems a matter of reason. Probably no one can convince himself by logic that they were or were not performed. In fact, logic might have difficulty changing our view. The writer has been and is thankful that he believes the miracles of Jesus; that even the winds and the waves would obey his voice; that even the evil spirits which possessed men and women would obey the same voice. However we should note that Jesus puts faith in himself on a deeper basis than his miracles. We become his followers as we do his will and come to experience friendship with him and our mutual Father.

You remember that Jesus insists the miracles his followers will do will be even greater than those he performed. Nineteen hundred years should furnish some evidence to uphold or deny such an assertion. We still cannot calm the storms of our atmosphere but as we recall the insane man or men of Gadara we think of that chain of miracles begun in Austria and still marching on. Men, women, completely insane, given a high fever disease; a few dying but those recovering being completely sane and remaining so. Today fever-producing machinery takes the place of disease. True, this is a miracle of science, but the science of the twentieth century is definitely a by-product of nineteen centuries of Christianity. Christ's hand dominates modern healing. Miracles are still performed.

We get a view of Christians in the storm as we see the first miracle in the lesson. The sudden tempest ruffled the surface of the lake and the composure of the twelve. They got along the best they could with Jesus asleep. Only as a last resort did they waken him. Even the disciples with Jesus in their midst were not free from storms, and no where in all his words does Jesus suggest that Christians will be given special seats of calm in the storms of life. No, we have no right to expect or ask for freedom from trouble and difficulties. It is not freedom from trouble we should seek, but rather strength to see it through. Some Christians read, "The Lord is my shepherd, he will furnish everything I want." It really says, "The Lord is my shepherd, I will not want everything other folks have."

Like others, the disciples called on Jesus only when they began to doubt they would succeed by themselves. Their unbelief took on its active form. Faith is belief in action; unbelief in action is worry, and the disciples were worried. Jesus rebuked worry first and then the storm. We can't prevent the storm, but we can prevent the worry.

This miracle brings to mind Christ's scale of values. What made the disciples worry? Fear for their physical welfare. Jesus had not yet reached their lives with his scale of values for he says, "Never worry about those who can kill only our bodies; be concerned for those people or things which would destroy our spiritual life." (See Matt. 10:28.)

The other miracle demonstrates another phase of Jesus' scale of values: a "legion" of evil spirits left the maniac and entered the hogs which dashed down the slope and plunged into the lake. Apparently the owners were Jews who sacrificed the respect of others for profit, which should have been unusually large since few Jews would raise hogs to supply the non-Jewish population. The great value put on profits had infected the community and they gave no consideration to personality. Even the healing of a mental disease could not offset a financial loss. Jesus not only put spirit above body; he put mind above the material. Better for the community to sacrifice many hogs than have one or two mentally ill.

So we note that Christians need not expect freedom from the storms of life; even in their midst we are not to worry. If Christian, Jesus is in the boat with us. He will see us through. The miracles Jesus performed were in keeping with his life and character. Jesus in the world today is an ever-continuing miracle, another great evidence of his divinity.

For March 22—Considering Why The Messiah Should Die

(Mark 8:27-37)

JESUS FACES THE INEVITABLE

Our lesson scene shifts from the tremendous activity of healing, teaching and feeding the multitude to a slow, restful trip during which much teaching was done. Men would keep Jesus continually active and on the go, but even he needed periods of rest. Also he could do little or no serious teaching of his disciples with a crowd about.

We note that Jesus follows the Socratic method: question and answer, pointed discussion which gets the entire group to a new mental and spiritual goal. How often Jesus did his most effective teaching by means of questions! And now he asks a climactic question, "Who do men say that I am?" Then the even more piercing one, "But who say ye that I am?" From the other gospels we get a more complete story; the answer of Peter, "Thou art the Christ, the son of the living God." Then the flashing appreciation of Jesus, "Blessed art thou, Simon Stone; upon this stone I will build my church." Simon must have been elated and much more than pleased to have heard such praise.

Jesus may have known the plan of his life from the beginning of his ministry, or he may have seen it in the Mind of God but surely he could not have dealt with the scribes, Pharisees and Sadducees this long without recognizing they would never be satisfied until they had conquered the threat which he offered to them and their proud position in the land. With little or no work they lived off the fat of the land, with honor and position thrown in. Jesus held them up as hypocrites; showing that one had no hope of heaven unless one had more than they did. No man could teach such doctrines in Palestine without retracting or expecting death. Jesus faced the inevitable. He insisted on moving in the same direction his life had always followed. Using no means of escape, only one path remained, that of the cross. Such a death would be a terrific shock to his followers even with all the preparation he could give them, so he began early. They must realize that it is never defeat to die if in dying you accomplish your work.

Of course the disciples had the Jewish idea of an always conquering leader who was to be the Chosen One of Israel. Death or apparent defeat were impossible for such a one; hence Peter's rebuke and suggestion that such was not necessary. Jesus also shows us that following the easy road, seeking something without paying the price, is un-Christian. Sometimes we feel that the mother who shields her child from the consequences of his conduct is not only fitting him for

(Continued on page 121)

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Editor

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Cause for Encouragement

ON THIS page in a recent issue, we pointed out that for the past two or three years the peace forces of the country had been waging a defensive struggle against the aggressive efforts of those who seemed determined to bring the United States into the war. On December seven the scene changed as in the twinkling of an eye. This phase of "the fight for peace" was at an end. In our editorial we maintained that instead of despairing because they had lost in their defensive campaign, the peace workers should now boldly assume the offensive in positive efforts toward winning the peace at the close of this terrible war; that they should exemplify the spirit of friendliness, conciliation and sacrificial helpfulness which are the spiritual stuff that must go into a just and durable peace.

In so writing, we were speaking of the peace forces in general. We can now present heartening evidence that Friends have assumed that offensive. In the first place, we have before us a statement by Clarence E. Pickett giving a summary of the activities of the American Friends Service Committee for 1941. In an introductory word, he says that the deepening of the war has brought certain expected results. There has been less widespread and popular publicity, and the A. F. S. C. has lost some of its supporters. On the other hand, "Some new friends have been discovered who have found in our efforts to keep the lines of communication open between peoples and races a chance to express their deeper spiritual concerns." He reports that some who in the past have supported the work modestly have substantially increased their subscriptions. "Never," says Clarence Pickett, "have we had as many volunteers who have offered their services to us. The pressures of war have deepened spiritual concern and have released new resources in personnel and money."

All this is highly encouraging, even remembering that the major financial support of the Service Committee's inclusive program comes from non-Friends. The result is that whereas at the beginning of the year the A. F. S. C. had anticipated that quite probably its activities and income would decrease, neither expectation had been realized. Fine as this is, the really significant thing in it all, from the present viewpoint, is this: that "the year has been characterized by a distinctly increasing interest and support from the Society of Friends itself." That is indeed heartening.

We are prepared to carry this assurance further. At a meeting of the Central Committee of the Executive Committee of the Five Years Meeting on February 25, it was announced that contributions to the United Service of the Five Years Meeting are approximately four thousand dollars above what they were at this time last year. Moreover, when the figures were broken down it was discovered that with the exception of one Yearly Meeting, from which a report had not been received, every Yearly Meeting showed an increase. From more than one viewpoint this is both revealing and encouraging.

It might have been expected that under the war pressures, Friends would increase their contributions to American Friends Service Committee projects. The latter are dramatic, they have a particular timeliness, and they offer an outlet for compensatory service for those who cannot go along with the war effort. The United Service of the Five Years Meeting, on the other hand, while yielding to none in inherent importance, involves such regular and continuing projects as those promoted by the Board of Missions and the Board on Christian Education, to name but the two agencies with the most inclusive programs. That Friends in time of war are thus rallying to the support of our long established Friendly enterprises is truly significant.

When the Civilian Public Service project was launched, Friends rallied to it as to an opportunity and a duty to support our young men in maintaining their conscientious affirmation to a better way than the war method. At the same time, Friends were naturally concerned lest the heavy contributions required to maintain the camps and support the boys would result in decreased payments to our established agencies which administer our United Work. This fear seems to have been groundless. To take one Yearly Meeting, for example, Indiana has, within the past few months, raised ten thousand dollars for the C. P. S. program and at the same time shows an increase in its contributions to the United Work of the

Five Years Meeting. This seems to mean in general that generous giving stimulates generous giving; and in particular that Friends are sensitive to the demands which war-time conditions make upon us to maintain a constructive testimony for good will, in our regular tasks as well as in our emergency ones. This we should do, in short, and not leave the other undone.

There is still another significant feature of this reassuring development. It is well recognized that in the world of philanthropy the day of munificent gifts by wealthy donors is passing, for reasons which need not be recounted here. Benevolent and Christian enterprises must, therefore, broaden their base of support. They must depend less upon the few larger gifts and more on the many smaller ones. This is strikingly true in our small body. In the days when the writer took up his work for the Five Years Meeting, there was a well recognized group of well-to-do Friends over the country who could be depended upon to respond generously to emergency calls. With the passing of the years, that group has passed out of the picture and there are few to take their places. Yet the work goes on and new emergencies are met, and all because of the increasing interest on the part of the so-called small givers. This is a hopeful development.

In concluding this heartening announcement, we would encourage Friends of the Five Years Meeting to be generous and "faithful to the end"— the end being March 31, so far as this fiscal year is concerned. Reference to the financial report in this issue will show that we still have far to go to reach the amount required to keep our United Work on a sound basis of continuing service. War-time conditions have created emergency needs here as well as in the A. F. S. C. area. Three weeks remain in which to make the supreme effort to put the crown of success upon an encouraging year. May we continue to keep the small, personal contributions rolling in from all over the Five Years Meeting.

The Fellowship of Christian Perplexity

By D. Elton Trueblood

NOW that the war has come to us in the sense that our nation is fully and avowedly belligerent, there are four significant divisions of opinion regarding participation in the war. These divisions of opinion are especially marked among those who try to be loyal citizens and conscientious Christians at the same time.

The first and probably the largest group is that marked by the undivided will to war. No doubt millions in this group hate and loathe war and look forward eagerly to a time when war will be no more, but the die has been cast and they are giving themselves to the practical achievement of victory with no serious self-criticism. They consider that we are menaced by forces which would destroy all that we hold dear and, therefore, evil as war is, they consider that there is no honorable alternative to a strong counter-attack. Most of our young men, when they join the forces, appear to wish they could do otherwise, but their problem is not a moral problem. It is largely one of personal convenience. They would rather go on with civilian life. Because so much of the opposition to war, especially on our campuses, was *prudential* rather than *moral*, it evaporated within a day at the end of the first week of December.

The second significant group is made up of those who support the war, but do it sadly and with a strong sense of sharing in a moral predicament. There is a sense of tension, a recognition of competing claims, and a realization that there is no perfect solution of the problem. The precepts of the gospel are infinitely precious, but unless the predatory nations are defeated, there seems little chance of any effective presentation of these teachings. Therefore, in order to safeguard what is precious, it is necessary, after all the blunders men have made, to seem to depart from what we value most in order to make possible the continuance of what we value most.

Those in the second classification seek to be loyal to the teachings of Christ, but they doubt if it is likely that Christ would approve our putting up no effective opposition to a system which would make the situation of Poland a model for all except the conquerors. Our people have made many mistakes, they say, and we could have avoided the war if we had been generous and fair in time, but now the door is shut and we must end the menace before the door of good will can be reopened. Because we advocate this for our nation we must adopt it as our personal policy and thus avoid a fatal inconsistency.

This, as I understand it, is the position which the *Christian Century* has taken, and which has received eloquent expression in its pages in recent weeks. This position, it must be remembered, is adopted "with an inexpressibly heavy heart."

The third significant group is made up of pacifists who recognize the same moral predicament which those in the second group feel so keenly. They are conscientious objectors to war and to participation in war, but they are well aware that, in the present struggle, the kind of life which recognizes and honors conscientious objection is itself at stake. One of this group has written recently, "I am smart enough to see that our conscientious objection is not worth a nickel if the Nazis win." Such pacifists honestly admit that it makes a difference who wins. They see in Norway and France, as well as other conquered lands, a foretaste of what would be in store for all humanity if the aggressive prosecutors of total war should succeed in their baneful purposes. To call the consequent spiritual darkness by the name of "peace" would be to rob that splendid word of all precise meaning.

As a consequence of such a frank facing of the dilemma, those who make the third choice make it sadly and with a sense of constant tension. Many are realistic enough to recognize that the nation, as a nation, has no real alternative to defense since the requisite discipline of a pacifist technique does not exist in any nation. But they believe that the best purposes of all are served best if some now give complete obedience to a command for which the nation is not ready, and thus not only keep alive something

of infinite value, but also provide an antidote to the widespread cry for revenge.

Those in the third classification refuse to share in war, but they make their refusal "with an inexpressibly heavy heart," and with a sense of their own shortcomings. They are saving something, but possibly endangering much. They do not fear persecution, but they fear being wrong. This is a position which I have outlined and defended in *The Atlantic Monthly*, in *Christianity and Crisis*, and in *The Friend*.

The fourth position is the logical extreme of the first one described. It is held by the small number who not only refuse to participate in the war, but who oppose the conduct of the war. They believe that the government should not have declared war. Presumably they are represented in Congress by one vote. Unfortunately the practical effect of this group is much the same whether its members are Axis sympathizers or extreme pacifists. The former naturally disguise the true basis of their opposition.

Those who oppose the war on Christian grounds, hold, in so far as they are logical, that the country should have run the risk of invasion and the consequent blight on education, freedom, and the safety of those who have found protection from the Gestapo within our borders. A few, probably a very few, believe that our willingness to be thus invaded would, of itself, avoid the invasion. Some in this group hold that war is worse than any conceivable alternative, though this position is hard to make reasonable when we have before us so many factual lessons in what it means to avoid war by accepting tyranny.

Those in the fourth group are like those in the first group in that they do not have divided minds. They have this in common, that they give no evidence that they recognize the existence of a moral dilemma, and they oppose war with the same spirit which a majority of our fellow citizens show in the prosecution of it.

There may be other significant divisions of opinion, in addition to these four, but it is difficult to think what they are. The coming of the actual conflict has sharpened the lines and reduced the number of important choices. No doubt there are possible extremes at both ends of our moral spectrum, but in the present situation the influence of these is negligible.

As we consider this fourfold grouping, one of the most striking facts is the great similarity of mood exhibited by groups two and three. Both admit that they are in a predicament, both recognize conflicting claims, both see the complexity of the situation, both know that there is no easy or simple or uncostly solution of the dilemma. *In short both are perplexed.* And between them they include, to a great degree, the Christian leadership of this country.

In this fact lies great hope. That so many Christians are perplexed is an evidence of moral progress in our human enterprise. If those who aspire to be Christians continue to feel this same perplexity, not only during the present struggle, but when it is over, we shall have made a start on the road to eventual peace. There was a time when such perplexity was rare.

One result of this manifest perplexity on both sides of the line which the coming of war makes inevitable is the humility it breeds. When we know that by choosing one alternative we are possibly harming something else which we prize, and, when we have such difficulty in deciding, that we can see perfectly what has influenced those in another camp, we can hardly hold to our own convictions in a bigoted manner.

Not only does our Christian perplexity make us very tender towards those, who, with sorrow equal to our own, make decisions different from ours; it also makes us glad that others take the positions they do. Personally, I have had a great many expressions from those who actively support the war, to the effect that they are glad to have Christian pacifism upheld. They would be sorry, indeed, if this antidote did not exist.

Almost twenty years ago, Albert Schweitzer thrilled many of us by coining an expression appropriate to his work as a medical missionary. He said that there must exist all over the world a great fellowship, "the fellowship of those who bear the mark of pain." All who have felt pain themselves are potential members of this fellowship, which, though unorganized, is highly potent.

Now we see the growth of another fellowship, equally unorganized and yet even more genuine. It is the fellowship of Christian perplexity. We can recognize one another as members of this fellowship and proceed meanwhile to follow whatever light is vouchsafed to us. Because I think so many modern Chrisitans belong to this, I believe the chasm between Christian leaders which now seems so great, is more apparent than real.

The New Arsenal

By Francis Doan Hole

IF THE old arsenal consists of machinery for death and man-power to manipulate it, the new arsenal shall consist of reverence for life. It is from the new arsenal that power will come sufficient to put down Evil in ourselves, first, and then in others.

It is out of sought-after and lovely experience of the companionship of our Heavenly Father that persons in the past came to find life intolerable when slaves provided the comforts of that life. It is out of such experience that persons are coming to find liberties intolerable, when they are obtained by killing and starving other men. The comforts of life and the liberties are fine things only so long as a genuine reverence for life is recognized as the finest thing, on which all fine things depend for their justification.

Now that war is so discredited that thoughtful people find themselves unable to see anything in it but fratricide and lustful imperialism, we may anticipate the coming of a new Emancipation Proclamation. The abolishment of war will permit men to cease to grasp liberties for themselves at any cost to their reverence for the life of others. Such abolishment will permit men to seek, instead, to revere life, at whatever cost to their own personal liberties. Willing and loving sacrifice of prestige and liberties for the sake of others, the spirit of the family, will also be the spirit of the family of nations of which our country will inevitably be happy to be a member.

Before the new arsenal can overflow with power to move mountains of despair and terror, men must admit their own selfish desire for power, whether in the name of culture, or of country, or of institution, or of personal ambition, and repent it. To actually give up selfish desire for power and to give up the *status quo* is more than many men can stand. Some men submit to heavy taxation, to rationing, to death in battle, without being able, however, to bring themselves to give up, willingly, certain personal or national traditions and ambitions. It is easier to sacrifice to the death in the vain attempt to keep

what is, than to obey the injunctions of the New Testament in repenting and working whole-heartedly for what should be. It is easier to destroy others to maintain democracy at home, than to insist on democratic, peaceful procedure among all nations of the earth, or, failing that, at least for our own part. It is easier because such insistence involves outright personal and national sacrifice for the direct benefit, rather than for the detriment, of other nations, now.

Repentance is the daily miracle of voluntary rejection of one's wrong practices. It is genuine hunger for righteousness. Those who seek, through prayer, through the reading of the Scriptures, and through other channels of reverence, to make personal repentance a fact, are doing the most important thing which can be done. To so seek with all one's heart, and soul and might is to make it possible that His will may be done on earth as it is in Heaven.

Madison, Wisconsin.

Casualty List

Not by the bomb alone,
Nor by the bullet from the rattling gun,
Nor by the missile launched from under sea,
Shall all the hurt be done—
There is always the rumor rising out of the dust,
The killing whisper, the word like a sabre thrust.

There are always the little people who have no voice,
No knowledge, and no choice.

Horito's worked for my uncle forty years—
A quiet man but good at taking orders,
At pruning grapes and the trees of yellow pears,
And raking the gravelled borders.
His wife is dead, he told me once, confiding
That she had not borne him any sons at all.
Japan to him is a memory dry and fading
As marigold in the fall.
My uncle and his gardner, as old men do,
Love to dispute of flowers, of soil and shade.
Shall they talk together in freedom, now, these two?
Or over a barricade?

There's a carpenter in our town whose name is Peiper—
Ernst Peiper, born in a farmhouse on the Rhine.
He has a wife and a home and his citizen's papers,
And his work is fine.
But with "this" and "that" he has never learned to grapple—
And his mother lives in the Reich (they say that's true).
So it's going to be hard for Ernst, I think, when people
Stop giving him work to do.

Yes, hard for them all—little makers of bamboo frames,
Little knicknack sellers, and tillers of lettuce farms,
And stooping hairdressers wearing their German names,
And Italian waiters with napkins over their arms.
There are always the little people who have no voice,
No knowledge, and no choice.

Oh, let them remember, when the bread of kindness sours,
It was neither their fault nor ours.

PHYLLIS MCGINLEY in the *New Yorker*.

Tafudaloo!

KHALIL TOTAH and I have just returned from a week-end in the Samson country where simple peasant life and philosophy always tend to put real things in their proper perspective. While on a ramble we chanced on a little girl who was helping to prepare the Ramadan supper. (All during this lunar month the strict Moslem fasts from dawn till sunset. It is called Ramadan.) Her invitation and gracious, spontaneous welcome charmed us both and Khalil said, "Where else could one find such ease of manner in a child so small! There is a sermon in her greeting; it is what the world needs to practice." So I have put the story into verse which I would like to send as a greeting to our many friends of THE AMERICAN FRIEND.

A GREETING

We climbed a wind-swept hill in Samson's land
And found a humble house curled on its crest
With goats and sheep all round the open door
And chickens scratching in the whitened sand.
And there a tiny maid, scarce more than sev'n,
Was kneeling at the well to draw her tin,
And when she heard us, turned her curly head
And said with smile as bright as were her eyes,
"Tafudaloo!" (Come in!) "Our home is yours—
Tafudaloo! And Allah bless you too!"

O you sad World, prostrate with fear and greed,
Who from your doors spurn alien, stranger, friend,
Look up, and learn a lesson from this maid,
This Moslem girl, who speaking from *His* land
Calls warm to all who pass, the cheering words,
"Tafudaloo!" (Come in!) "And welcome all."

EVA RAE TOTAH.

Ram Allah, Palestine,
October 20, 1941.

Good News and True News

CHRISTIANITY came to the world as a gospel. What was this good news which stirred the ancient world as it had never been stirred before? Was it the ethical teaching of Jesus as given in the Sermon on the Mount that brought into the world a new hope and expectation? Certainly not. It is not "good news" that it is required of men to live by the ethical teaching of the Sermon on the Mount. It is *true* news, as growing numbers of persons are coming to believe, seeing that man's attempt to live in defiance of the righteousness of God revealed in Christ has issued in overwhelming disaster. It is true news that men are called to live by the law of love, and not by the law of the jungle. But it is not good news for men who, though they see that love is the law of life, whose violation inevitably brings death and destruction, have no confidence that human beings can live by the law of love.

The good news which Christianity brought to the world was the proclamation of God's marvelous action for the salvation of men. "God was in Christ reconciling the world unto himself." He was delivering men from pride and self-centeredness, from false ideas and standards of value, from desires and ambitions that make for death and destruction. He was lifting men up into a fellowship with himself through which they were radically transformed.

ERNEST FREMONT TITTLE in the *Christian Century* Pulpit.

Under the Quaker Star in France

By Howard E. Kershner

IT HAS become a custom for me to send to readers of Quaker papers early in each year an account of the activities of the Service Committee workers in France and Spain.

Early in 1939 the report told of relief work on both sides of the Civil War in Spain. In 1940 we were continuing our work after the Civil War and were giving assistance to half a million Spanish refugees in France and to French evacuees from Alsace and Lorraine.

The report sent in January, 1941, told of our work among the great number of refugees from Northern France and foreign countries, who were then living in Southern France. It described also the assistance being given to French children.

The following account of our activities at the opening of 1942 brings the narrative of the Quaker Star in France and Spain up to date and describes the increasing emphasis that is being placed on assistance to French children as well as continuing aid to camp internees.

We now number about 150 workers in France; the greater number of these are French, although twenty-two are Americans and the others are Irish, Norwegian, Danish, Swiss, Dutch, Uraguayan, Serbian, Russian and Spanish. It is a remarkable collection of people, all motivated by a splendid spirit of service.

Our head office remains at 29 Boulevard d'Athènes, Marseille. Lindsley Noble with his five helpers, is in charge of finance and accounting. Dwight Michener delivers sums of money ranging from five to fifty dollars, sent by relatives in America or England, to a great number of individuals in France. These transfers are now running to two or three thousand dollars weekly, and are supplying a great deal of help to many unfortunate persons. It is difficult work to effect delivery to hundreds of persons, with imperfect addresses, and with many duplications of names. Dwight is assisted by a staff of ten.

Gertrude Kershner and her four assistants continue to operate sixteen colonies, aggregating over six hundred children. This represents a reduction of four hundred from the peak of one thousand reached last spring. Providing complete care for children in France, when coal, clothing and food are scarcely obtainable, is exacting work. Every effort is being made to find other means of caring for these children, but for many of them there is as yet no other solution.

Ross McClelland is in charge of our relief work in internment camps. Seven thousand persons are fed daily in Gurs, Récébédou, Noé, Vernet, Rivesaltes and Les Milles. In spite of the very evident good will shown by French officials towards the internees, food supplies are insufficient to maintain these people above starvation levels. Since the French people themselves are existing on rations which do not maintain weight, strength or health, it is hardly to be expected that the internees should fare any better. Our supplemental feeding programs in these camps must be continued if the lives of these people are to be spared. Many of them are suffering martyrdom for their convictions and are now completing the third year of camp life. At Rivesaltes special attention is given to 2000 children and adolescents. Schools are operated, workshops maintained for the making of clothing and shoes woven from reeds, sometimes with wooden soles.

Marjorie McClelland is charged with individual enquiries, and carries on a voluminous correspondence, seeking information requested by relatives in America and by persons here who wish to communicate with their friends there.

Mlle. Montagnon sees the daily stream of visitors who come with reference to their hopes for emigration. In spite of restrictions becoming more and more severe, an important number of people are leaving the country steadily, mostly for countries in North or South America.

Rosanna Thorndike has charge of our milk distribution through ninety-two distribution centers in Marseille and of the Home Colony work. Mrs. Loyson inspects our school feeding programs in Marseille.

Wilhelm Holst, a Norwegian and member of the French Society of Friends, continues as our purchasing agent. Warehousing and transportation are looked after by Thorkild Hansen, a Dane. J. J. Champenois interviews about fifty persons daily, who come to us seeking help of all kinds, is in charge of the distribution of funds raised in America for French scholars, and with the sending of children to the United States under the plan of the United States Committee for European Children. Mr. Crepieux directs our employment office and finds work for about seventy-five men each month. Herbert Lagler continues as my faithful and resourceful assistant.

All told, we number over forty workers in the main office in Marseille. Branch offices are maintained at Lyons, Montauban, Montpellier, Perpignan and Toulouse. In the first named, delegates from the Mennonite Relief Committee are in charge.

In Montauban, John Wood is assisted by Grace Lowry and Mrs. Cornelissen. This office operates a canteen where four hundred Spaniards are fed daily; a workshop for the making of orthopedic appliances and several other self-help workrooms for making and repairing shoes and clothing.

Montpelier delivers supplementary food rations to about seven hundred stranded families, mostly Spaniards, in Montpellier, Séte, Nimes and Béziers.

The Perpignan delegation is principally concerned with our projects in the camp of Rivesaltes and in the St. Louis Hospital. The great camps of St. Cyprien and Argelès are now closed.

The large and well organized staff in Toulouse have charge of village reconstruction work, of the four camps of Gurs, Vernet, Récébédou and Noé, of school feeding and milk distribution in the city of Toulouse, and several workshops for self-help.

Extensive investigations were made last autumn, both by our own workers and by Secours National, to determine the most needy departments where the greater part of our resources would be expended during the coming year. Eleven departments were chosen. We are now furnishing a supplemental meal to 84,000 children in the public schools for these departments. While statistics generally are not available, from a few points where we have been able to get them, it is conservative to say that one-third of the children of France are losing weight; one-third are remaining stationary; and the remaining third are gaining less than normal. All are suffering from cold and undernourishment. Many of these children sit in unheated rooms with bare feet on stone floors, without breakfast and with a meagre, inadequate lunch. It is no wonder the teachers say they learn with difficulty and forget almost immediately.

Up to now we have been able to use all funds obtained in America for the importation of food into France. Our internal expenses have been met by grants of francs originating in this country. With the increasing severity of the blockade and with the greater difficulty which we are experiencing in obtaining licenses from the United States Government to pay for supplies, it seems very doubtful if we can continue to bring important quantities of food into France. Right now we have the permission of all au-

thorities in Switzerland and France to purchase and import 400 tons of condensed and powdered milk into France. We are still awaiting a license from Washington to effect payment. Other important food and clothing purchases have been made in Portugal but licenses to make payments are difficult to obtain.

Our last license to buy Swiss milk was given last July for 363 tons, all of which was brought into France and has been distributed. Last winter we distributed vitamins to more than a quarter of a million French children. The need this winter is even greater than last, but we have been unable to obtain navicerts for the bringing of vitamin concentrates from America.

In addition to the services hereinbefore mentioned, we have various small projects such as medical centres, a laboratory for the making of false teeth, a workshop for the manufacture of orthopedic boots, a convalescent home for women, occasional food distributions to groups of refugees, and to orphanages, homes for students who have lost their health on account of undernourishment, and workshops for cleaning and remodeling old clothing.

Many and varied services are rendered for camp internees or destitute people, such as supplying spectacles, hernia belts, funds for transportation to work, assistance in rejoining families, suitable clothing to enable someone to begin work, technical books to enable a refugee to adapt his knowledge to French practice, and an endless variety of human needs.

Everybody in France knows of our work and is profoundly grateful for the help coming from America. The little which we do must be swelled to a great volume if the future of France is not to suffer irreparable injury. The infant mortality in 1940 was forty-five per cent higher than in 1939. For 1941 and 1942 the rate will be still more tragic. From children and old people hunger and cold take their terrible toll. Must a charming and kindly people be stricken from the earth by their friends and those whom they most admire?

Marseille, 13th January, 1942.

On Helping Our Youth to Decide

By Dorothy W. Thomson

ALTHOUGH the position of younger Friends as part of a minority group in a war-minded society has been far from simple for some time, the United States' assumption of a belligerent position has added to the complications. Reconciling belief in the way of peace with patriotic duties is a driving need, and every young Friend now has not only to understand his or her belief, but to be ready for action on the basis of this belief.

Findings of the Gallup Poll published October 17, 1941, show that the problem antedated the outbreak of the war. At that time American public opinion favored the introduction of military training in the high school curriculum. Sixty nine per cent of those questioned voted "yes" to the query: "Do you think courses in military training should be given boys in high school in your community?" The quota of dissenters reached only thirty-one per cent.

One might picture high school youths being asked to undertake military training in peace time, in order to understand what faces Quaker youths who wish to follow the "faith of their fathers." Such a situation is much less remote during war time. If it does arise, will younger Friends be equipped with both understanding and conviction?

At an autumn peace conference in Poughkeepsie, New York, one of the speakers pointed out that the first five conscripts drafted under the Selective Service Act in one particular community which was a center of Quakerism, were members of the local Friends meeting. One might assume that if the young men entered the military organization with a willingness and desire for this type of service, the local meeting had functioned as it should, for Friends do not make it a practice to require set patterns of conduct.

But if the young draftees were bewildered about the issue, with their principles not clarified enough to be violated, then a criticism of their meeting might be in order. For surely the Sunday Schools and discussion groups of their own meetings should be of first assistance to younger Friends, both boys and girls, in helping them grasp the meaning and scope of non-violence as a way of life for today.

We may assume that every conscientious teacher of religious education is anxious to fit his efforts to the need. He then faces the problem of teaching Quaker peace testimony in terms of adolescent thinking. Teaching material must first be obtained—no easy thing; then the information must be presented graphically and as a means of illustrating conduct in various situations.

Teachers turning to Friends publications do not find exactly what they need, according to my limited knowledge as a former teacher and Sunday School superintendent. The substance is there, but it must be adapted before it has much meaning for adolescents. Consequently the individual teacher must interpret to each group. If those who have worked out useful plans for study or discussion courses would keep notes on their new ideas and suggested changes it would be most helpful to others.

Friends' solutions for moral problems in the past offer striking parallels for today. The testimony of Friends against slavery during the Civil War period, for example, is a rich field for comparative study. At that time slavery was considered as much a necessary social evil as war is considered by the majority of people today. The activities of these last-century Quakers in their testimony against slavery may serve as splendid examples of Christian leadership among minorities.

D. Elton Trueblood, Chaplain and Professor of Philosophy of Religion at Stanford University, noted in a recent issue of the *Atlantic Monthly* that "one historical occasion which involved a choice most similar to that of our time was the American Civil War. Quakers had been among the pioneers in the struggle to eliminate war, but slavery was one of its major issues. Certainly those who opposed oppression in a practical manner seemed to condone war."

As Elton Trueblood explains, Friends had long been in the minority opposing slavery, but many could not condone war as a means to end it—thus finding themselves in great difficulties. Seizing on their problems, teachers may discover direction for the young people who want to understand a testimony for peace in war time.

Biographical material dealing with some outstanding Quakers of this era is available, both in public and Friends' libraries. There is the story of Levi Coffin, friend of the fugitive slave, who estimated that he had assisted some 3,300 Negroes to escape their bondage, though himself incurring the bitter hatred of his neighbors. There is Isaac Tatum Hopper, a Philadelphia

lawyer, who helped fleeing slaves, either through legal loopholes or through his own practical ingenuity.

With these and other stories, teachers may show how Quakers stood for their convictions, regardless of the majority opinion of the community at the time. Other periods of history can be also utilized for the same end—such as Penn's colony and its peaceful dealings with the Indians.

In the study of our peace testimony, Friends Sunday Schools should make use of the manuals published since 1939 by the American Friends Service Committee specifically to aid conscientious objectors. Here again the material must be condensed, selected and re-drafted for the use of high school age people, in order to correlate today's happenings with those of the past.

Although there is much discussion of indoctrinating American young people with the standards and principles of what we term "our way of life," members of Quaker meetings should not be seeking to indoctrinate their juniors with peace principles. Teaching the lessons of war time pacifism is not and should not be indoctrination. Rather it should be an assurance that young Friends in our meetings may have at least a bowing acquaintance with George Fox's interpretation of the "light" which was given man to guide him in his dealings with his fellowmen.

New Paltz, New York.

TO FRIENDS EVERYWHERE

As in other times and places
Men and women felt the sway
Of that power which embraces,
Lovingly, both night and day.

Thus may our generation
Joy and constant strength derive
From the spirit of creation,
Here within our midst alive.

Wind of wisdom, gently rising,
Stir our hearts and move our minds.
God alone is all-comprising;
Goodness only holds and binds.

Through the ever-changing weather,
Unafraid of any load,
Let us travel on together
Far along the friendly road.

GERHARD FRIEDRICH.
Guilford College, North Carolina.

"Whenever a people becomes more concerned with the means of life than with the meanings and ends of life, the hand is writing on the wall."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CONFIDENCE

In quietness and in confidence shall be your strength.—ISAIAH 30:15.

* * * *

To be trusted is a greater compliment than to be loved.

GEORGE MACDONALD.

* * * *

Society is built upon trust, and trust upon confidence in one another's integrity.

ROBERT SOUTH.

* * * *

He that does not respect confidence will never find happiness in his path—the belief in virtue vanishes from his heart; the source of noble actions becomes extinct in him.

JOSEPH VON AUFFENBERG.

* * * *

In no period of human history has there been such an epidemic of moral perversity, such a universal churning up of jealousy, greed, hatred and mutual suspicion. Every people, weak or strong, is constantly indulging in a violent dream of rendering itself thoroughly hateful to others. In this galloping competition of hurtfulness, on the slope of a bottomless pit, no nation dares to stop or slow down.

RABINDRANATH TAGORE.

* * * *

Faith is dying—faith in men largely . . . the Golden Rule, which is the essence of the Christian philosophy, is the basis of faith. But the Golden Rule is badly tarnished today. It has fallen into desuetude. . . Everywhere men are dwelling in fear. The terror of a vast unbelief is gripping mankind in some sort of spiritual glacial epoch, which threatens chaos.

FLETCHER DOBYNS.

* * * *

But if the British were gullible when they believed Hitler (at Munich), we were equally gullible when we believed Tojo's envoy. Both events will make the acceptance of the pledged word much more difficult for years to come.

D. ELTON TRUEBLOOD.

* * * *

There are cases in which a man would be ashamed not to have been imposed upon. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions, than they could be by the perfidy of others.

EDMUND BURKE.

Lo! the hosts of evil round us
Scorn Thy Christ, assail his ways!
Fears and doubts too long have bound us,
Free our hearts to work and praise:
Grant us wisdom,
Grant us courage,
For the living of these days.

Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.
Grant us wisdom,
Grant us courage,
Lest we miss Thy Kingdom's goal.

HARRY EMERSON FOSDICK.

* * * *

Confidence is a thing not to be produced by compulsion—men cannot be forced into trust.

DANIEL WEBSTER.

* * * *

By mutual confidence and mutual aid
Great deeds are done and great discoveries made.

HOMER.

* * * *

For the first time in history, there appeared on earth One who absolutely trusted the unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the Absolute Power of that Absolute Love and in the Liberty of that Love to help him.

D. S. CAIRNS.

* * * *

O God, so lock our fortunes to thy purpose that we may be satisfied with nothing less than a world at unity with itself, and, in abiding fellowship, win for mankind that freedom and mutual trust which will enable all nations to bring their glory and honor unto thy Kingdom; through him who came to set us free. Amen.

ANONYMOUS.

WIRELESS

I saw a mocking bird
Upon our aerial today.
It sang to God without a word,
But He could understand its lay.

And then I thought how man
Can talk with man, as face to face,
His voice across the ether-span
Can set at naught, both time and space.

It matters not how far
God's dwelling place—although it be
His aerial is the farthest star,
Yet He can hear and talk to me.

SARA R. STANSBERRY.
Whittier, California.

LETTER OF APPRECIATION FROM DR. BOND

Even in peace time our Friends who live in Kenya Colony, East Africa, are far away, and today the thousands of miles dividing them from Friends in the United States seem to have stretched farther than ever. All expressions of interest in the work and concern for its welfare have taken on even greater significance than usual for our representatives who are busy on our Friendly frontier in Africa, while we who are at home are eager for word of their activities and progress. We know that the war has greatly complicated their problems and realize that since vacancies in the staff have not been filled, the work is heavy for those who remain on the field. Communication grows more difficult as the war zones spread, and each letter has become an event.

Somewhat more than a year ago, Dr. A. A. Bond wrote to tell of difficulties which war conditions had caused in the medical work at Kaimosi. Rising prices in medicines and drugs made it hard to keep stocks replenished, equipment was badly in need of replacement, and it had been found necessary to reduce the staff of African helpers in the hospital. His letter had hardly been published before contributions began to reach the office, and within a few months the Board of Missions was able to send around $600 to relieve the emergency in the medical work. In addition, a bequest was received through the children of a Friend who had long been interested in this work.

The following letter from Dr. Bond, written on December 9, 1941, has just been received in the office:

Dear Friends:

I am writing for the purpose of giving to Friends in the home land, who made special contributions for the medical work here during the past year, a definite idea as to the work done with the funds made available.

These special contributions have enabled us to carry on the medical work in a more satisfactory manner than has ever been possible before. While the high prices incident to world conditions have forced us to exercise the strictest economy, we have been able to secure a staff and supplies in a somewhat satisfactory manner, as well as to make a number of minor alterations in equipment and buildings, which have added much to the convenience of the work and not a little to the appearance of our Hospital plant.

In particular we have done the following things:

1. Secured mats, sheets, blankets, pillows and bedspreads for all the beds. We have just had a contribution of pillow-slips, sheets, blankets, etc., from Plainfield, Indiana, (home of Myra Cope Bond), which will serve a very useful purpose and for which we are very grateful.

2. Procured sufficient hospital clothes for all the patients.

3. Bought enough spoons, cups and plates for adequate use.

4. Got some buckets and basins for the patients to use in washing and bathing.

5. Bedside table-lockers have been made, and a few locally made beds have been added.

6. Closets have been built for various purposes.

7. Three small water tanks have been purchased in order to provide a storage place for the day's supply as it is carried from the spring.

8. A fireplace has been built in a room where infant orphans are kept for feeding.

9. We have employed a more adequate African staff.

10. We have secured a somewhat more adequate supply of drugs. This has been especially difficult, as medicines are oftentimes hard to get and very expensive.

11. We have increased the wages of the African staff. They are still paid much less than most other hospitals pay.

12. In addition to the things enumerated above, many small items of equipment have been added, all of which were very much needed.

We have also received a gift of money which the donors would like to have used for some special purpose. We are planning to use it to remodel the operating room and secure some much needed equipment for it. For this donation we are very thankful.

We have recently purchased a small building from the Girls Boarding School and have made two wards for Asiatics. We have long felt the need for a place for such patients, and it has been awkward to be without it. The expense for this, however, is to be met with fees and contributions from those who are served and will not be paid out of contributions from America. When the building is paid for, this part of the medical work will afford some profit which can be used to aid the African work.

I hope that this letter will enable the readers to share with us the satisfaction that comes from work better done because of the help we have received.

A. A. BOND.

Superstition is passing away without return. Religion cannot pass away. The burning of a little straw may hide the stars in the skies; but the stars are there and will re-appear.—CARLYLE.

CHRISTIAN MISSIONS IN EAST ASIA DURING WAR

The war has brought temporary interference in the work of Christian missions, especially in the Orient, but across the national borders, bonds of Christian association have united the people of all nationalities and races into an international fellowship which is not destroyed by the severance of political relations due to war. These bonds are among the strongest ties that hold the peoples of the earth together.

But in war great inconveniences are suffered by those who are strengthening these ties of fellowship. Of the twenty-seven thousand "foreigners," mostly Americans, engaged in this international service by the Christian Church, fourteen thousand were in Asia in 1938. As the war clouds have been gathering, many of these have had to shift their location or abandon their work. With the declaration of war, the position of some of these became acute. In order to aid the mission boards of the country, the Foreign Missions Conference of North America (composed of most of the mission boards of the United States and Canada) has set up a special agency through the Committee on East Asia to develop suitable means of action and contact with the State Department of the Government. That committee has sent out the following message to the churches of North America. Friends of Philadelphia and Ohio Yearly Meetings have worked in the areas affected by the new conflict in the Orient.

"When we suddenly found ourselves involved in the war, the processes of cooperation among our respective mission boards and other agencies were immediately set in action for the sharing of information and united planning for the present emergency and the challenging tasks of the future.

"Our thoughts turned at once to the missionaries. During the past year a steady withdrawal of personnel of most of the boards has been going on, especially from Japan, Formosa, Korea, Manchuria, and penetrated China. It is estimated that over three thousand have left the field in this way. Many of these have taken up work in other mission fields.

"Yet there still remain in these war areas a considerable number of our missionary workers. In general the figures are: Japan, 82; Korea, 29; Penetrated China, 862; Indo-China, 56; Thailand, 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424; while 47 are en route to and from the United States,—a total of over 1,700. Beside these there are over two thousand missionaries scattered throughout Free China, three hundred in Burma,

and a few in Oceania who may at any time be involved.

"So far as our information goes, missionaries in Japan proper are being treated with consideration.

"From the dependencies and occupied areas within Japanese control the reports thus far are reassuring. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need.

"From Free China the word is also reassuring. Missionaries are vigorously pressing their regular work and are strengthening the interdenominational approach to the new opportunities for Christian witness. In addition, all are continuing their ministry of relief for war sufferers.

"On December 22nd the Church Committee for China Relief forwarded $150,000 for relief purposes and this will be administered for the most part by missionaries.

"We rejoice in the courageous faith of these representatives of the Christian Church, who in the face of mounting danger and well knowing all the possible exigencies of their situation, have chosen to remain and give such witness to their faith and Christian fellowship as may be possible during this war. Several boards, realizing that war was imminent, advanced funds to the fields and it is hoped that by this means missionaries are being saved from immediate financial need.

"It is a source of profound comfort that there is a Christian fellowship in every war-torn land. A Christian Church has been planted. We believe that no war can destroy these Christian communities nor stifle their witness to our common faith and purpose. We of the Foreign Missions Conference of North America call the churches of this continent to daily intercession for the missionaries, that they may be kept safe and that their Christian influence may be increasingly effective; for our fellow Christians in these lands that their faith may remain strong and their witness true.

"Our hopes are undimmed as to the fulfilment of God's purpose in bringing His Kingdom into all the earth."

SEARCHING QUERIES PUT BY GERMAN FRIENDS

In our issue for October 23, we published "Advices for Daily Life," which German Friends have worked out for their own use. Following are their Queries which are based on the Advices. They, too, have been translated for us by Howard E. Yarnell of State College, Pennsylvania.

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1. Do you honor that of God in you, so that his power may grow in you and may rule over your lives? Do you seek to follow Jesus, who shows us the Father and teaches his way?

2. Is your piety founded in spiritual experience, and does it find expression in your life? Are you faithful in your witness for the freedom and spirituality of the Evangel (buoyant message) of Christ?

3. Do you walk in the love with which Christ loved us? Do you cultivate in yourselves the spirit of forgiveness? Are you concerned about the reputation of others and do you resist all gossip and detraction of others? Do you endeavor to overcome rising differences at the right time and impartially in the spirit of Christ?

4. Is your attitude in life worthy of your calling as followers of Jesus Christ? Are you careful to judge your conduct by no less high a standard? Are you on guard against the inclination toward convenience and carelessness? Does any outward affair place too great a demand on your time and energy so that it becomes a hindrance to your growth in the grace and in the service of God?

5. Do you come conscientiously to our meetings for worship with prepared hearts and minds? Do you come into a true fellowship? Do you reverently seek to come into fellowship with God and into the renewal of the spirit? Are you obedient to God's demands, whether your service for God be in words or in silence?

6. Do you hold your meetings for business in loving dependence on the God's Spirit? Are your meetings watchful to recognize their tasks? When errors occur, are they dealt with promptly? Does each one of you take his right part in presence at and participation in the meeting so that the burden does not fall on a few?

7. In your daily life do you have a place for inner retreat and waiting on God, so that you experience the full significance of prayer and the joy of fellowship with him? Do you live in daily dependence on his help and guidance? Is your family a fellowship of such a spirit?

8. Do you endeavor to make your home a place of friendliness, of refreshment and of peace, in which God becomes more real for all who live with you and visit you?

9. As a group do you bear a loving care for the children and young people, with the wish that they may grow in the knowledge of Jesus Christ and in dedication to him? Do you seek to lead them to a fuller development of body and spirit? Do you provide opportunities for religious instruction and comradeship? Do you create an opportunity for each one to take part in the life and the work of the group? Do you try to convince them of the value of good reading, healthy pleasure and innerly helpful associations?

10. Do you work to develop your spiritual powers and to use them for the honor of God? Are you faithful to Truth and do you keep your minds open for new light, no matter where it comes from? Do you devote time and thought to the study of the Bible and other writings which teach us to recognize God's ways?

11. Are you honorable and reliable in word and deed? Are you unconditionally honest in your business measures and in all your relations to others? Do you also take care conscientiously that you exercise no deceit in regard to public monies?

12. Do you preserve the spirit of righteousness and understanding in your relations to your fellow workers and employees in industry, trade and in all your daily life?

13. As disciples of the Lord Jesus, do you have a lively interest in the social welfare of those who live about you? What place does service for others have in your life? Do you do it in the spirit of friendship? Do you seek to understand the causes of social distress and do you do your share of the work to eliminate them?

14. Are you faithful in the maintenance of our testimony against war, against all force and all belief in force as irreconcilable with the spirit and teachings of Jesus? Do you live in the life and in the power which do away with the cause of all war? Do you endeavor to do your part in the service of reconciliation between individuals, groups and peoples, and in the elimination of class differences?

15. Do you do your part as a group and as individuals in working for the cause of Truth and Justice and for the extension of Christ's Kingdom at home and abroad?

There is something so sweet in sincerity! I wish all men had it; I wish all men to succeed and there can be no success without sincerity.—C. C. BURR.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

A VENTURE IN REMEMBRANCE

BY M. A. DEWOLFE HOWE

Little, Brown and Co., 305 pp. $2.50

(Pendle Hill Book Selection.)

This charming book, beautifully printed and bound, might have been called "The Making of a Bostonian." It is the autobiography and reflections, by the way, of Mark Antony DeWolfe Howe, who began his literary career as an editor of that late lamented educator of our youth, *The Youths' Companion*. In the years since, he has published many books of biography and history, all marked by sympathy, insight and understanding.

His boyhood was one of the happiest. His father, after twenty years as the Rector of St. Luke's Church in Philadelphia, was made Bishop of Central Pennsylvania and removed to the "see-city" of Reading. But the long summers were spent in a land of pure delight—on a farm near Bristol, R. I., where his father, grandfather and other forebears had been born. On this farm, in the summer of 1864, DeWolfe felt himself thrice blessed to have been born. He was a child of his father's third marriage. The combined families of children numbered eighteen but only nine lived to maturity.

His description of the annual trek to Bristol by rail, and by Fall River and Providence boats, is delicious. The procession on foot (cabs were too expensive a luxury) along West Street in New York from the ferry to the Fall River Line docks, made up of the entire family with its complement of maids, all laden with bundles or leading or carrying pets, must have presented an amusing spectacle. The Bishop led the way with dignity but "whether consciously or not he always gave the impression of having nothing to do with the stragglers in his train."

There was little surplus money but what there was was stretched to cover hospitality without grudging, books, music, a catboat and a span of horses for the Bishop's daily drives. This was sufficient equipment to produce the highest happiness. One summer a brother spent several weeks at Nahant. He brought back with him an account of a new game recently imported from England. This was lawn tennis. The young Howes were fired with ambition to have a tennis court. A level field mowed twice a year with the mowing machine, was marked out with whitewash. A fishnet was found and strung between home-made posts. There were funds enough forthcoming to order two racquets from Philadelphia. The brother who had brought home news of the game made two more "ungainly and lopsided" racquets but the fun was just as great, as "the more privileged were soon to find on the beautifully manicured courts of the Newport Casino."

Howe records that one of the advantages, unrealized at the time, which he and his brothers had, was "a definitely religious background." "Nobody thought of appealing from the practice of church going every Sunday morning." To save the cook from Sunday work, the dinner was of cold roast and always the same dessert of cold rice and raisins. Sunday afternoons there were quiet walks or serious reading, and for entertainment on Sunday evening a Bible game called "I See," where the mother would depict scenes from the Bible to be identified by the children. The children themselves took turns in the story telling for the rest to guess. Hymn singing rounded off the day. "Was this better or worse," the author asks, "than a regular Sunday evening tuning-in on Charlie McCarthy?"

A very beautiful and moving characterization of his mother follows. Gifts of sympathy, compassion and a perversive sense of humor were "bound together in a deep sense of religion, by which I mean a humble reliance upon unseen forces and a confident belief that these outweigh and ultimately control the seen." The Sunday observances were made to "seem reasonable and natural and acceptable because my mother took them all so simply as a matter of course." The word "Victorian" has no disturbing implications for DeWolfe Howe, especially as his mother bore a striking facial resemblance to Her Majesty.

"Pennsylvania Schooldays" and "Lehigh and Harvard" are the titles of succeeding chapters. Then comes his initiation into the Boston world of letters. Step by step by way of editorships of the *Youths' Companion* and *Atlantic Monthly* and his "Lives" of distinguished men, he won his way into the inner circle of the "Brahmans," and he does not conceal his gratification when the world at large numbered him among them. Coming from the outside he knew he could be only "Boston-plated" as T. B. Aldrich described himself, but the "Brahmans" themselves treated him eventually as the genuine sterling article. Many delightful anecdotes and bon mots bestrew the pages.

Upon the death of his wife, in a rarely beautiful memorial he pays tribute to the companion of a completely happy and congenial marriage.

We need in these times, when evil minds seem to be in the ascendant, to read books like this about the truly good.

AGNES L. TIERNEY.

BIBLE PLANTS FOR AMERICAN GARDENS

BY ELEANOR ANTHONY KING

Macmillan, 1941, Illustrated, $2.00

Eleanor Anthony King, author of "Bible Plants For American Gardens," had no idea what she was getting into when she started to write a book on Bible plants. First came the literary labor of re-reading the Bible and noting each reference to green growing things. Then it was necessary to read hundreds of scholarly articles by authorities on the Bible and try to resolve controversial matters. Finally, she had to study the topography and botany of Egypt and the Arabian Peninsula as well as that of Palestine.

After she had absorbed all this information, Miss King found that she was bursting to talk to someone about the Bible, and therefore got a friend to round up a group of interested people. Every Tuesday thereafter, this group met for tea and discussed Bible flora and fauna, while Miss King, who would be doing trees one week and thorns and thistles the next, would ask the group questions and discuss the plants of the Bible with them. She now says that she thinks the title page of "Bible Plants for American Gardens" should read "By Eleanor A. King and Friends."

On a recent trip along the New England coast, Miss King stopped every time she saw a church, searched out the minister and asked him what place the plants of the Bible had in his services. She was amazed to find to how great an extent the ministers used Bible plants in their teaching and preaching until she realized that this was exactly what Jesus did when He clarified obscure ideas by similies and metaphors like "the lilies of the field."

Miss King's book is being received with interest by religious groups everywhere, for not only does it bring back to life the lovely flowering lands of the Bible, but it also shows how these Bible plants may be grown successfully in this country. Just to prove that it can be done, Miss King has a thriving Bible garden on the roof of her New York apartment.

PACIFIC SCHOOL OF RELIGION

QUAKERDOM · AT · LARGE

Gladys Day, a graduate of Friends University in Wichita, Kansas, and a Friend, has gone to the new Civilian Public Service camp at Coshocton, Ohio, as the dietitian.

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On the occasion of her eighty-fifth birthday anniversary, Elizabeth Larkin, a beloved minister of Highland, Ohio, in Wilmington Yearly Meeting, was honored recently by the Highland Friends Missionary Union. Following a stimulating program at the home of Anna Harper, a large birthday cake was set before her inscribed with greeting appropriate to the day.

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Two Kansas Friends—Gerald Wood, Director of Public Relations and professor at Friends University, and Charles Beals, President of Haviland Bible College—visited in Richmond, Indiana, on March 2 and 3, including an introductory call at the Friends Central Offices. Both were here to attend the Mid-West Civilian Public Service conference being held at Quaker Hill.

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Giles and Lynn Zimmerman of Trenton, New Jersey, have returned to Philadelphia to work with the American Friends Service Committee. Giles, who worked with the Committee in the child-feeding program in the coal areas, and more recently as placement director at Scattergood Hostel, near West Branch, Iowa, will continue placement work for the Refugee Committee in the Philadelphia office.

* * * *

Attenders at the World Conference at Swarthmore and Haverford in 1937 will recall John Johnson, one of the representatives present from New Zealand. In the current issue of the *Friend* of Australia and New Zealand, appears a communication from him in which he proposes the organization of a Pacific Section to match the American and European Sections of the World Consultative Committee. Developments in the meantime have been such that it would seem that Friendly attention and treatment in the Pacific area would certainly be timely.

* * * *

Friends may be surprised to learn that there are still in use in England a number of meetinghouses built during the lifetime of George Fox. This statement is made in the February issue of the *Wayfarer* in an article by Hubert Lidbetter, architect of Friends House and several other meetinghouses in England. "It is questionable," he writes, "whether all Friends really realize that these early meetinghouses are many of them of great architectural as well as antiquarian interest, and this may be said with even greater truth of some of those built in the eighteenth and early nineteenth centuries."

* * * *

We learn that our tried and true South Dakota Friends, Caspar W. and Elizabeth Hanson, will observe their Golden Wedding anniversary on March 22 when they will keep open house for friends and relatives within traveling distance. Many Friends from over the country will wish to send greetings of good cheer and felicitations to Caspar and Elizabeth Hanson, in appreciation not only of the personal privilege of knowing them, but also in appreciation of their steadfast loyalty through all these years to the principles and work of Friends in Nebraska Yearly Meeting and at large. Their address is Stickney, South Dakota.

* * * *

While this country is generally encouraged at the elevation of Sir Stafford Cripps to a key position in the British War Cabinet, the event is of particular interest to two American Friends, Errol T. Elliott and E. Raymond Wilson, inasmuch as they were shipboard companions and table mates of Sir Stafford when they sailed for Europe on their mission of good will in the spring of 1940. In frequent conversations with him they became well acquainted with this liberal English statesman and came to regard him very highly. He showed a warm appreciation of the Society of Friends and emphasized the importance of its putting Quaker principles into positive action and service. In addition to a general knowledge of Friends, Sir Stafford has had a close personal connection with them through his stepmother, Lady Marian Parmoor, one of the "Ellis sisters," widely-known and active English Friends.

* * * *

During the first World War and for a few years thereafter, Friends were well acquainted with the Hotel Britannique at 20, Avenue Victoria, in Paris, where the Friends Center was located. It was familiarly known as the "Brit." Those who frequented the place, particularly Friends who visited Paris at the time of the first World Conference of Friends in London in 1920, will recall the English Friend, Arthur Baxter, who had married into the "Brit," so to speak, and was assisting in its management. When Paris was taken by the Germans in 1940 he was promptly interned and somewhat later his wife and daughters were interned in another camp. We read in the current issue of the London *Friend* that his family had been liberated. After being sick in a hospital for three months, he wrote that he was convalescent.

* * * *

With twenty-five delegates in attendance, Friends were far more than proportionately represented at the important Conference on the Church and a Just and Durable Peace, held last week at Delaware, Ohio. Some of these, however, represented other organizations. If the feeling of the Friends group regarding the spirit and success of the Conference may be taken as a test (and we submit that this might be considered a real test), the Conference was truly significant and marked distinct progress in the attitude and thought of the Church in this country on religious, political, social and economic questions involved in securing a just and durable peace. We plan to devote a considerable part of our next issue to a report and consideration of this gathering which many deemed to be epoch-making.

* * * *

Along with many others, Friends who are deeply concerned over the food situation in Europe frequently inquire as to whether efforts are being continued to break through the public lethargy and official obstructions so that the starving millions in Europe may be saved. We hope that all such inquirers will read, if they have not already done so, an article in the February 21 issue of the *Saturday Evening Post* written by former Ambassador High Gibson entitled "Food Is a Weapon." It is one of the most penetrating and convincing statements on the subject that we have seen. While not written for the purpose of espousing any particular plan,

AMONG OUR CONTRIBUTORS

MILTON H. HADLEY — Superintendent White's Institute, near Wabash, Indiana.

FRANCIS D. HOLE—Member of Earlham College Faculty, on leave for graduate study at University of Wisconsin.

HOWARD E. KERSHNER — Director of Friends relief program in France, a New Jersey Friend.

DOROTHY W. THOMSON — Newspaper woman and Sunday School leader, member Clintondale, New York, Meeting.

D. ELTON TRUEBLOOD — Professor of Philosophy and Chaplain, Stanford University, and co-editor *The Friend*, Philadelphia.

substantially it approves the Hoover proposal in principle and sweeps aside the objections to it with devastating fact and logic. Although presenting the humanitarian appeal, Ambassador Gibson emphasizes the political aspects of the problem and maintains, as his title suggests, that the United Nations should use food as a weapon for victory instead of viewing it as possible help to the enemy. His thesis is summed up thus: "If I were the responsible head of the British government I would, for political reasons, insist on carrying on relief operations in occupied territory, beginning with an experimental operation in Belgium. And I would insist on trying this in spite of all the prophets of disaster, and regardless of the possible outcome, because I would know that whatever happened, Britain would be the gainer."

NEWS OF OUR MEETINGS

Sheridan, Indiana, Friends of Western Yearly Meeting held revival services for two weeks beginning on January 25. The pastor, Burnie Cook, was assisted by Mary Hiatt of Georgetown, Illinois, as evangelist and Orpha Shaul of Nortonville Meeting as song leader. Nine persons signified a new and closer fellowship with the spirit. There was good attendance throughout the meetings and all were encouraged to a new sense of responsibility in Christian service.

* * * *

Winchester Quarterly Meeting met on February 21 at Winchester, Indiana. The sessions opened with the meeting of Ministry and Oversight at which William J. Sayers spoke on "Courtesy." Robert Rumsey, Student Peace Service field secretary for the A. F. S. C., met with Young Friends at the same time to explain summer works camps, peace service and international relations institutes. Milo S. Hinckle, now pastor at Mt. Airy, North Carolina, brought the message to the Quarterly Meeting at large, speaking from the text, "Love never faileth." Despite the extreme cold, these meetings were well attended.

* * * *

Ackworth Quarterly Meeting convened at Indianola, Iowa, on February 22 and 23. Bernard Mott, minister at New Sharon, gave the opening message on Saturday morning. In the afternoon the Junior and Intermediate meetings met and brought reports to the regular business session before it closed. The State W. C. T. U. president, Harriet McCullough, a Friend, spoke Sunday morning. That afternoon, Ardith Anderson, Superintendent of Young People's work, led a panel discussion with several Young Friends participating. Visiting Friends in the persons of Charles O. Whitely and Richard R. Newby brought helpful messages. At the Saturday meeting of the Missionary Union, Bonnie McCord gave an objective talk on, "Seeds Planted in the Missionary Program."

* * * *

Deep appreciation is conveyed to Willard O. and Caroline Trueblood for their meetings recently held with Ludlow Falls, Ohio, Friends. With a good attendance, interest throughout the meeting was greatly strengthened. Special musical numbers were presented by a number of Juniors, as well as by young Friends and adults. In addition to three messages on Sunday, February 22, one of which was given while Friends were gathered around the table immediately following the fellowship dinner, Willard Trueblood spoke at the World Day of Prayer Service held at the Congregational Christian Church at West Milton; he spoke before the student body at the Milton-Union School and before the students of the Newton Township High School. Caroline Trueblood gave a helpful message to members of the Young Married People's Class and to a quarterly meeting Youth Rally. A house-to-house visitation by local members preceding these meetings brought its reward.

* * * *

On February 20, a new kind of party was held at the New York City Friends Center. The evening's entertainment was provided entirely by Negroes, and was a fine expression of the cultural and intellectual contributions of the Negro race to our life. The meetinghouse was "jampacked" with members of the Center from all the metropolitan meetings, friends of the artists and others. Those participating in the program included Helen Curtis, who told of experiences which she and her husband had on a diplomatic mission to Africa. A group of spirituals and one of classical numbers were given by Merritt Hegeman. After Sylvia Medford, concert violinist, had played, Augusta Savage, well-known sculptor, spoke of many experiences, including the way in which she found the theme for her sculptor piece at the World's Fair, which was to symbolize

FINANCIAL STATEMENT

Report of United Benevolences

(April 1, 1941 to February 28, 1942)

Received from Yearly Meetings:	
Baltimore	$ 2,379.30
California	105.58
Canada	50.00
Indiana	12,514.63
Iowa	6,731.59
Nebraska	629.32
New England	1,872.50
New York	2,260.96
North Carolina	3,197.98
Western	7,884.89
Wilmington	2,039.62
Other Sources	3,444.77
Total Receipts	$43,111.14
Distributed to:	
American Friends Board of Missions	$32,942.11
Peace Association of Friends in America	1,129.28
Board on Christian Education	2,202.28
Board on Public Morals	325.51
Board of Education	196.04
Fund for Aged Ministers and Missionaries	1,463.44
Cooperative Fund	4,401.50
Emergency Fund	450.15
Bank Service Charge	.83
Total Disbursements	$43,111.14
Estimated budget for year 1941-42	$68,186.00
Receipts to date	43,111.14
Balance to be raised by March 31, 1942	$25,074.86

her people's contribution to American life.

* * * *

The department of Missions was responsible for the program of Bloomingdale Quarterly Meeting which was held February 21 in Bloomingdale, Indiana, with a good number of representatives from the six monthly meetings in attendance. The program included talks by Pauline Guyer, at home from West Africa, and Annice Carter, teacher in the Girls School at Ram Allah, Palestine. Chase Conover told of the Civilian Public Service camps and their program. Special music was provided by Hazel Armstrong, her son and daughter, of Providence Meeting. The business meeting followed a basket lunch. In the absence of the usual clerks, June Coffin and Bessie Benson Gormand served quite acceptably. The Quarterly Meeting accepted an invitation from the Federated Church to meet in Marshall on May 16th.

IOWA FRIEND IMPRISONED BY JAPANESE

Robert W. Rinden, an Oskaloosa, Iowa, young Friend who is in the U. S. Consular Service in the Far East, was taken prisoner when the Japanese captured Hong Kong. Word has been received by his parents, Mr. and Mrs. Albert Rinden, via the State Department, that arrangements for the exchange of official representatives of the United States for those of the governments with which we are at war are proceeding. The Japanese representatives in this country are all at Hot Springs, Virginia; however, American representatives in Japan, China and occupied territories have not been assembled in one place.

It is understood that these Americans are receiving adequate food and accommodations. The Portuguese government is being asked to guarantee the exchange, which will take place in Portuguese East Africa. The vessels on which these Americans and Japanese move will travel under a safe conduct by all belligerents.

A graduate of William Penn College in 1936, Robert Rinden took diplomatic training at Harvard and in Washington, D. C., at the State Department under Cordell Hull, serving one year as Vice Consul at Montreal, Canada, before he was assigned to Hong Kong in February, 1940.

Arthur Rinden, a brother of Robert and a former College Avenue Meeting member and Penn College graduate, and his wife spent many years as missionaries to China under the Congregational Board. They are in the U. S. now and recently visited Oskaloosa, addressing both the College and the meeting there. Arthur Rinden pointed out the great part which missions can play

ROBERT W. RINDEN

as forces for international peace and good will. A graduate of Yale University, Arthur Rinden hopes to return to China as soon as permitted to do so.

RUFUS JONES AT FLORIDA ALL-FRIENDS MEETING

Despite a blustery gray morning on February 14, when the All-Florida Friends Meeting opened at 2 p. m. the meetinghouse was filled. Helen A. Passmore, who directed the services, was promptly chosen for another year. Over 220 were present, with 190 registered—Friends from Orlando, Sebring, Highland Park Florida Club, Lakeland, Saratoga, and Bradenton, to mention only some. Many non-Friends of St. Petersburg also attended.

The meeting opened with a few moments of silence. Rufus M. Jones spoke with real inspiration of the Christian's work of building bridges of understanding love and helpfulness on earth; that Jesus taught by doing, not by ideology. Following his challenging message of good will, all shared a deep period of worship. After this, Caroline N. Jacob gave an interesting history of St. Petersburg Meeting. It was decided to meet again next year in St. Petersburg. Friends then spent an hour greeting each other socially.

At 5 p. m. about 150 sat down to the supper served at the meetinghouse. Though there was no evening program, Friends remained to visit with each other until nearly 8 o'clock.

Rufus M. Jones preached the Sunday morning sermon in the First Methodist Church in St. Petersburg with about 3000 present. He attended the evening meeting for worship, when the house was again filled. He spoke of love as being the *moral* law of the universe, and how we cannot get the results we seek except by working in accord with that law, just as a scientist works according to physical laws. There was a long period of silence that seemed rich in worship and filled with the consciousness of our Heavenly Father's love.

On February 15, Rufus Jones gave an address at the Florida Chain of Missions on "The Kingdom of God Now."

SUNDAY EVENING SERIES AT FAIRMOUNT

Fairmount, Indiana, Friends enjoyed some very excellent Sunday evening programs for five consecutive Sundays beginning January 18. On that evening A. W. Cordier, Professor of History at Manchester College, spoke on "The Cultural Trend in South America." Dr. Cordier's abundant information, gained partially through travels in South American countries, gave him much authority with which to speak. Doris Morris, instructor in music in the Marion schools and a member of the Fairmount Meeting, gave a fine half-hour program of vocal music.

On January 25 came the privilege of hearing Mrs. Everett Hood review "I Begin Again," which was presented so well that none could fail to grasp the beautiful significance of a life lived in close companionship with God. Leal Hayes, organist from the Methodist Church, gave the opening half-hour program of beautiful organ music.

Millard S. Markle, Professor of Biology at Earlham College, showed his movies of bird life in the Southland at the February 1 meeting. Obviously, much skill and patience were necessary in making these pictures. On this evening two girls from the Earlham Music Department participated: Mary Ryle with vocal solos, and Clarabel Hadley with violin numbers, the latter the daughter of a former Fairmount pastor, Milton H. Hadley.

Homer L. Morris was with the Fairmount Meeting on February 8 to speak on "The Function of Friends in a World at War." Fairmount is proud to claim him as one of its own sons. The choir, directed by Rupert Kilgore, gave the evening's music.

The series was closed with the final address on February 15 by Irene Pickard, well-known English Friend, who spoke on "English Friends in War Time." The local high school chorus, under Rupert Kilgore's leadership, gave a splendid program.

After having such a wealth of information and inspiration from artists and speakers, Friends felt greatly encouraged in their efforts to bring to the community a more vital leaning toward a life with Christian ideals and practices.

COUPLE SOUGHT FOR JOHN WOOLMAN MEMORIAL

Although not often in the public eye, the John Woolman Memorial at Mount Holly, New Jersey, still holds on as a little historic Quaker shrine. Formerly a small tea room with an old-fashioned garden, it has been used recently as a place of temporary abode for a few refugees. Two German families have enjoyed the quiet of our hostel, and last year an interesting Chinese family turned up. After a stay of nine months they have gone to be with some friends in New York for the winter, but may return in the spring.

What the trustees feel is most needed is a man and his wife, or two sisters or friends, who perhaps have passed middle age, but who are still capable of looking after the two little houses, as well as taking care of the garden. We would prefer to have Friends, because visitors who come want to know about Quakers, and especially about John Woolman.

It is increasingly difficult to collect sufficient money to run the Memorial as we would like—the garden especially has been sadly neglected. However, there is still sufficient "atmosphere" to make those who come feel our hospitality and want to stay, but we wonder whether just the right spiritually-minded couple can be found who will enjoy living quietly and receiving the visitors who drop in—and perhaps helping to build up the tiny Friends Meeting in Mount Holly. Small groups of young Friends have occasionally used the Memorial for week-end retreats, and it also has the possibilities of a Youth Hostel.

Any persons who are genuinely concerned as Friends and who are interested in such an undertaking should address Sarah B. Leeds, Secretary, 24 Merritt Drive, Mount Holly, N. J.

THOMAS E. JONES VISITS KNOXVILLE FRIENDS

Knoxville, Tennessee, Friends greeted Thomas E. Jones on February 8 as he addressed their meeting twice and later spoke before the Negro students of Knoxville College's Student Christian Association. This was part of a series of special meetings being presented by a group of Friends-at-large who are cooperating with the Monthly Meeting.

That Andrew Maisano, student at Maryville College, should make fortnightly visits to Lost Creek Monthly Meeting is a happy arrangement for all concerned. Andrew is a member of Wilmington, Delaware, Monthly Meeting.

A Lincoln Day program given by colored talent and sponsored by Mrs. Olivia Wallace, teacher of the George W. Carver Public School of Friendsville, has become an annual feature of the church calendar at the Friendsville Meetinghouse.

A special travelling library service is a community project in which Friendsville Friends are cooperating. To make possible such an undertaking, the T.V.A., W.P.A., the University of Tennessee and one of Knoxville's public libraries are sponsoring it. Dorothy Sharpless, a Friend from Pennsylvania, is directing this work in Blount and surrounding counties.

Friendsville women through their Women's Missionary Union auxiliary are maintaining a sewing room where the needs of the A. F. S. C. relief work are given first place. The Sunday School offering for the first Sunday in each month is given entirely to Civilian Public Service.

NEW PARSONAGE BUILT BY SPRINGFIELD MEETING

As its main project for the year 1941, Springfield Meeting Friends of North Carolina erected this attractive parsonage, which is occupied by their young pastor, Harold Hadley, and his father, Perry Hadley.

It is much to be regretted that in this same issue we must record the severe loss suffered by Springfield Meeting since the accompanying picture of the new parsonage was received. At the Sunday School hour on February 22, the lovely Springfield meetinghouse, the admiration of so many visiting Friends from all over the country, caught fire and was damaged to the extent of some thousands of dollars. Friends were able to rescue the furnishings. Those who have visited Springfield Meeting will be glad to know that the fire was confined to the meetinghouse and did not reach the valuable museum close by.

DAWN PATROL

Blinded, we grope in the darkness of hate,
Pilot, do stars still burn?
Shall we find, once more, our brother's hand,
Pilot, does dawn return?

LESLIE SAVAGE CLARK.
Rochester, New York.

BELOVED PASTOR HONORED AT NOBLESVILLE

The eightieth birthday of Wm. J. Cleaver, beloved pastor of the Noblesville, Indiana, Friends Meeting, was observed March 2 with a supper given by members of the congregation in the dining room of the church.

The Fellowship Class, of which he is a member, presented him with a handsome bouquet, and Justin Roberts, speaking in behalf of the meeting, gave him a large box of fine linen handkerchiefs.

William J. Cleaver has been a Friends pastor for forty-nine years and has served meetings in many states. This is his eighth year at Noblesville. He recalls that in the days before the automobile, he drove a buggy 31,000 miles in his religious work.

A musical program was given at the supper by Lawrence Dane, Mrs. Justin Roberts, Mrs. Ora Kirby and Mrs. Wayne Mosier. Two birthday cakes decorated the table.

William Cleaver received nearly one hundred birthday greetings from his host of friends, many of them from members of churches he served in former years who have not forgotten his kindly, unselfish, gracious Christian character.

ENGLISH YOUNG FRIENDS SEEK FELLOWSHIP

The Central Committee for Young Friends in London Yearly Meeting met at Leeds late in November, with Frank Williams and Ann Conolly as Clerks. Epistles were welcomed from Iowa and New England Young Friends and from the Eastern Regional Conference of American Young Friends.

Recently, regional conferences have been held, and very successfully as a means of bringing together for closer cooperation the various Young Friends groups. At this time a telegram was sent to the Minister of Labour, asking for insertion of a "conscience clause" in the new conscription bill for women and older men. Arrangements were made for getting Young Friends news to C. O.'s in prison.

Friends warmly supported suggestions for an international conference of Young Friends immediately when the way opens and for the preparation of available individuals for post-war relief and reconstruction. A concern for an International University was spoken to by W. Pearson Thistlethwaite.

Friends were agreed on the importance of increasing contacts with Young Friends overseas, and it was decided to give special place next time to the Society's international witness.

Just one week before the spread of war in the Pacific, with all the new

trials that it will mean to our Quaker comrades across the oceans, the group of English Young Friends met for this session of the Central Committee. Those Friends in other countries may be assured of our great sympathy and understanding for them in their new problems, as for all those involved in this new outbreak of violence and suffering.

FRANK WILLIAMS.

London, England.

TRAINING FOR MINISTERS IN TOWN AND COUNTRY

For the thirtieth year, a series of interdenominational summer schools will offer special training for ministers in town and country churches during 1942.

It is expected that more than 3,000 ministers and their wives will participate in these summer schools, institutes, conferences and camps, which will be held at agricultural colleges and theological seminaries. All the events are held without tuition charge and the only costs are for board and room.

Courses have a practical bent and are increasingly based upon the problems faced by the minister in his parish. The purposes of these special schools are to assist ministers to become acquainted with tested methods of town and country church work, to interpret trends of modern country life, to promote fellowship among rural ministers, and to increase the contacts of ministers with agricultural leaders.

The forty-one events planned for 1942 are listed in a leaflet entitled, "Continuing Education for the Minister in Town and Country, 1942," available from the office of the Home Missions Council of N. A., 297 Fourth Avenue, New York, N. Y., at three cents for single copies.

SUNDAY SCHOOL LESSON

(Continued from page 106)

trouble on earth, but has been an agent of the enemy in his life. Anyone enticing us to accept the good in place of the best is as Satan to us.

In the last of the printed lesson Jesus points out two fundamental laws of life: the basis of real living is the forgetting of self, also life itself is more valuable than all else. A lad goes to a party in a new suit with his first long trousers. He is very self-conscious and outside of enjoying the sensation of attention, he really doesn't have a good time until he forgets himself and becomes one of the group. God pity that person who does not feel himself or herself a part of a unit—who never loses his identity in the welfare of the whole. A Christian is one who has lost his separate identity as he works with others for the Kingdom of God. In losing consciousness of self the larger self has emerged.

The last idea must have been especially aimed at Jews and Americans; for individuals of these two groups have led the world in getting as much of the world as possible — even when it cost them their lives, and became a curse to their children. No doubt this war will make probably six, eight or ten thousand millionaires as did the last—if it continues long enough. Americans in large numbers still do not accept the idea of Jesus that life is worth more than money.

From A.D. 30 to A.D. 1942 Christ and his cause have suffered many apparent defeats. From Vespasian and Diocletian to Hitler and Stalin rulers have ranged themselves against Christ and in the eyes of men, been victorious. But the blood of the martyrs is still the seed of Christianity. Jesus never envisaged continuous victory, for spiritual and moral victory may lie in physical and material defeat. But let's travel the road which he has staked out for us, refusing to let any turn us aside from the rough places. Only at the end of the God-chosen path does victory lie, even if the last chasm is spanned by physical death.

MILTON H. HADLEY.

Whites Institute, Wabash, Indiana.

FROM SERVANT TO FRIEND

"Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my father I have made known unto you." John 15:15.

In this beautiful message of Christ to his disciples, there is one outstanding lesson for all true Friends. It points out that a servant, when complying with his lord's commands, labors *for* another. Later, when the servant is worthy, the lord calls him "friend," because of his knowledge of and his work *with* his lord. And thus it is that our Lord would have us love one another and be Friends.

We recall how, in the Seventeenth Century, some mystically-minded men and women filled the air with the spirit of friends. In this time rose George Fox, founder of the Quakers, and with him rose the movement which became the Society of Friends.

We know that if and when the people of the earth will let their names be changed from servants to friends, then only may our people know a true and lasting peace.

L. E. PRICE.

Liberty, North Carolina.

OLD McGUFFEYITES ATTENTION!

You will revive old memories and relive your school days in reading

PATRIOTISM
A Novel of the Civil War

By Clarence E. Votaw,
a mellow Indiana Friend

Published by Dorrance and Company
Philadelphia

The attractively bound book is written on the background of the old McGuffey Fourth Reader, from which selections are taken. Price $2.00.

FRIENDS BOOK AND SUPPLY HOUSE

Richmond, Indiana

WINONA SUMMER SCHOOL OF MISSIONS

(Interdenominational)

Winona Lake, Indiana, will be the location of the annual Summer School of Missions which is scheduled for June 20-26, 1942. The well-rounded program for young and older women will include courses in Bible and missionary study, with special inspirational addresses and entertainment in the evenings, all added to the recreational privileges of beautiful Bethany Camp. The lovely grounds and equipment have in past years added much to the unity and spirit of the school.

Further information may be had by addressing the publicity chairman, Mrs. Roy A. Graham, 517 Oakdale Avenue, Chicago, Illinois.

COOK BOOK DESIRED

A young internee in Canada has written to the Refugee Committee in Philadelphia asking for a cook book. He is interested in learning cooking and will be glad to have any text materials available. Although he especially asked for the "New American Cook Book" by Lily Harworth Wallace or "The Diet Cook Book," he would be glad to have other helpful dietary and cooking materials. If Friends have copies of these books or others, will they send them to Wilhelm A. Baumgarten, Refugee Camp, Sherbrooke, P. Q., Canada.

"Without revelation from God, man is but a troubled wanderer upon a darkened earth."

PUTTING TITHING TRUTH IN BULLETIN FORM

Layman Tithing Foundation, which serves all the churches, is now putting out tithing pamphlets in four-page bulletin form, printed either with pages 2 and 3 blank or with 1 and 4 blank. The printed pages carry any one of thirty-two of the famous Layman Tithing messages. This is a good opportunity for five or ten weeks of tithe education without extra expense or special distribution. Send for free samples. When you write please give your denomination and mention this paper. Layman Tithing Foundation, 740 N. Rush Street, Chicago, Illinois.

AGELESS

I saw a pilgrim, bruised and torn,
Bowed down by burdens she had borne.
But still her step was firm and true,
While in her eyes there glowed anew
The light of purpose from on high—
A torch whose flame can never die.

Though men, in greed and selfishness,
May seek to mar her loveliness,
Her beauty all the more shall shine—
Her visage is a thing divine—
As ageless as eternal youth.
This is the heritage of truth.

SARA R. STANSBERRY.
Whittier, California.

DOXOLOGY

Dear Father:

If tonight You miss
A warm and sun-browned hand,
If Heaven is a cheerless place,
Please know I understand.

Perhaps you grieve at the neatness
Of the sun-swept Golden Stair—
No roller skates on the lowest step,
No doll with "straggly" hair.

If from the bright Elysian fields
Where poppies blow so sweet,
You miss a cordon-wrapped bouquet
From the flowers at Your feet—

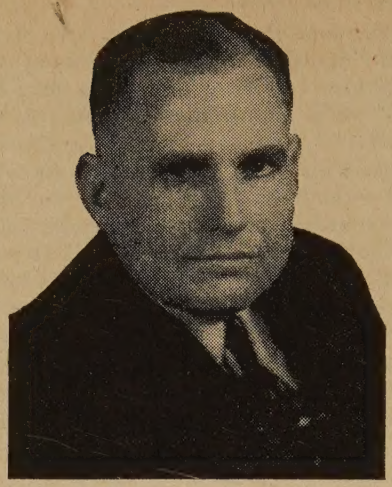
If in the great celestial choir
There is a vacant chair
For a young and tuneless angel,
Who never quite got there—

I hope Your stars can comfort You
So spangled and so gold,
Or all Your heaps of sunset clouds
Piled crimson, fold on fold!

"Thine is the Kingdom," Father,
And lonely it must be.
But many people prayed for her,
And You let her stay with me.

HELEN LINTON COTNER.
Wilmington, Ohio.

L. HERBERT REYNOLDS



L. HERBERT REYNOLDS

On the evening of February 15, 1942, one hour after the close of the Sunday evening worship service, L. Herbert Reynolds died at his home in Amboy, Indiana. The son of Charles and Mary Reynolds, he was born on March 23, 1900, in Arlington, Kansas. At the age of three years, he went to make his home with his grandmother, following his mother's death. Upon completing his elementary education in Kansas schools he was graduated from the Cleveland Bible Institute, in addition to taking advanced work in Kansas State College. He served for one year in evangelistic work in Kansas Yearly Meeting before becoming pastor in 1921 of the Alva, Oklahoma, Meeting.

L. Herbert Reynolds was married to Bernice Morefield of Alva in the spring of 1923. Upon leaving Alva he served successively at the meetings in Gate and Cherokee, Oklahoma; Argonia, Kansas; and Amboy, Indiana. In connection with his pastoral work his services were many times sought as an evangelist and leader of young people's conference groups. When in Oklahoma he served in the State Christian Endeavor Society; and in Kansas Yearly Meeting he served long as Chairman of the Business Committee and as leader in Young Friends activities.

In September, 1937, Herbert Reynolds accepted a call to become pastor of the Amboy Meeting. It was here that his ministry reached its zenith. His ability was well recognized by the Five Years Meeting and by Indiana Yearly Meeting, and at the time of his death he was holding many responsible positions in the Society, being active on the Executive, Devotional and Christian Education Committees of the Yearly Meeting besides his work with the Indiana Pastors' Short Course.

Herbert Reynold's death was directly due to heart trouble; but though his friends knew he was not well, his passing at the time of his greatest service, came as a tragic shock to all. Surviving besides his wife is his 11-year-old daughter, Dorothy Ann.

The funeral service, held at Amboy on February 17, 1942, was evidence of the profound love and devotion which Friends held for him. A large number of Friends attended, including many ministers from Indiana and Western Yearly Meetings. Earl Cox, pastor at Fairmount, sat at the head of the meeting. Among Friends who gave tribute to him were Murray S. Kenworthy, James R. Furbay, Murray C. Johnson, Milton H. Hadley, Fred E. Smith, Charles E. Hiatt and R. Aaron Napier.

All those who knew Herbert Reynolds and attended the funeral service realized most keenly the two marked characteristics of this good man's life: first, the continuity of life—that life is forever. One hour before his passing he was discussing with his congregation the great theme of immortality. Like a stream his life flows on even though its outward manifestation is broken by the rapids we call death. The second realization is that life cannot be measured by the number of years. Though it seems that his sun set while it was yet day, he had packed so much into twenty years of active service, that one can say of him that life was truly abundant and full.

JOHN HENRY DOUGLAS, JR.

One of Quakerdom's best known families is called to mind in the passing on February 17 of John Henry Douglas, Jr. John Henry and Miriam Carter Douglas accomplished so much for Quakerism that many Friends have followed the lives of members of their family with especial interest.

John Henry, Jr., was born in Wilmington, Ohio, July 8, 1863. After obtaining his early schooling and graduating from Wilmington College, he spent two years in Europe in universities preparing himself for the life of a teacher. While teaching in Pacific College his health suddenly gave way, cutting short his professional career in young manhood.

In 1910 he and his wife, Mabel Hutchinson Douglas, who had taken over his work, moved to Whittier where she passed away in the prime of life. His health improved but a year and a half ago he became worse and his death brought to a close a life of sterling, upright character, and genial, thoughtful, cheerful relationships, especially in the church he loved.

He leaves his sister Mellie, who for a lifetime has devoted herself sacrificially and lovingly to caring for her parents and then for him during their long ill-

nesses. The sons, Bruce and Don, are heads of the health department of Detroit, Michigan, and the physical education department of Whittier Union High School, respectively. There are three granddaughters.

His pastor, O. Herschel Folger, used the text: "And their works do follow them," at the funeral service.

BIRTHS

GEHRKE—To Dudley and Merle Welch Gehrke, on February 25, 1942, at Seattle, Washington, a son, Michael Lee.

TELFAIR—To David and Mary Swift Telfair, on January 24, 1942, at Springfield, Massachusetts, a daughter, Jane.

THOMSON—To Sidney and Dorothy Weaver Thomson of Clintondale, N. Y., on January 31, 1942, a daughter, Jean Campbell.

MARRIAGES

ALLEN-BURTON—At the Azalia, Indiana, Church, on February 15, 1942, following the evening service, Bonnie Burton, daughter of Maud Burton, and Laurence Allen, son of Burl and Helen Allen, Leslie Bond, minister.

CASE - WIGGIN — At Forest Avenue Meetinghouse, Portland, Maine, on December 27, 1941, Norma Wiggin, daughter of Mr. and Mrs. Norman Wiggin, and Everett Case, Jr., son of Mr. and Mrs. Everett Case, after the manner of Friends. At home in Cleveland, Ohio.

STARBUCK-REYNOLDS — At the First Friends Church in Whittier, California, on February 3, 1942, Mary Alice Reynolds, daughter of Fanny D. Reynolds and the late Herbert W. Reynolds of Jamestown, N. C., and A. Franklin Starbuck, son of William A. and Marianna B. Starbuck of Whittier, California. O. Herschel Folger, minister. At home in South Pasadena, California.

STEWART-MICHENER — At the bride's home in Wichita, Kansas, on December 27, 1941, May Louise Michener, daughter of John and Anna Jane Michener, and Bruce Stewart of Harlan, Kentucky, after the manner of Friends.

DEATHS

BARKER—On February 5, 1942, at his home in Sheridan, Indiana, John Gurney Barker, an Elder in the Sheridan Meeting. Services were held February 8, Mary Hiatt in charge, assisted by Burnie Cook and Austin Osborn.

DAVIS—On January 21, 1942, at her daughter's home in Lawrence, Kansas, Emma Stubbs Davis, aged eighty-seven. She was born near Richmond, Indiana, the eldest daughter of Stephen and Eliza Stubbs, who shortly joined the early Quaker settlers at Hesper, Kansas. In 1877 she was married to Samuel Hunt Davis, for many years Principal of the Eudora schools. To them were born nine children, seven of whom survive. Emma Davis was a birthright Friend, active in all church and missionary work as long as her health permitted. A charming and gracious personality, her home was the center of genuine fellowship and understanding for her family and their many friends. She was a constant inspiration, as with gentle dignity and through her own example, she encouraged all who touched her life. Her influence was apparent in the lives of her own brothers and sisters, of whom Elda Henderson of East Vassalboro, Maine, and Charles Stubbs of Fowler, Colorado, survive. Her sister, Alma Stubbs Swift, was for years a missionary to Jamaica. Services and burial were at Hesper, Alfred P. Smith in charge, assisted by Ruth Copley.

DUBOIS—On February 4, 1942, at her home near New Paltz, N. Y., Carrie B. DuBois, aged 68. She was the daughter of the late Simon H. Freer and Susan J. Sprague Freer. On January 20, 1897, she was married to Eli H. DuBois. A member of the Clintondale Meeting, she served as an Elder for many years and worked in the Sunday School and the Ladies Circle, to which she gave faithful and devoted service. Surviving besides her husband are two daughters and three sons. Services were in Clintondale, Herbert Huffman in charge.

HADLEY—On February 22, 1941, at his ranch near Merrill, Oregon, William Henry Hadley, aged 72. He was a birthright Friend, being one of twin boys born to Newton and Mary Thompson Hadley, members of Ash Grove, Illinois, Monthly Meeting. In later years as his home was moved, he was a member of the Bloomingdale and Poplar Grove, Indiana, Meetings and of the Watseka, Illinois, Meeting. He was converted under the ministry of Elwood C. Siler and through all his years lived an earnest christian life. He is survived by his wife, Susie Coleman Hadley, two daughters, one son, and five brothers and sisters. Interment was in Oregon.

HOBSON — On February 28, after months of failing health, Josiah D. Hobson, nearly eighty years of age. A birthright Friend, he was raised and educated in Bloomingdale, Indiana, but in recent years had resided elsewhere. Though separated from his community, he maintained an active interest in Friends. His wife, one son and two daughters survive. Funeral services were held at the Bloomingdale Meetinghouse, Lee Partington, in charge, with interment in the family lot in the local cemetery.

LINDLEY—On January 30, 1942, near Elizabethtown, Indiana, after a brief illness, Hannah Moore Lindley, aged 74; and on February 5, 1942, suddenly, Charles Elwood Lindley, aged 78, husband of Hannah Lindley. Sand Creek Meeting lost two of its valuable and beloved members, as well as faithful and sincere supporters. Both were overseers of the meeting. Surviving are four daughters and one son. The funeral services were held in the Lindley home near Elizabethtown, Leslie Bond in charge, with burial in the Sand Creek Cemetery.

PERRY—On January 2, 1942, at Pueblo, Colorado, Thomas J. Perry, aged 72. Born in North Carolina, he grew to manhood at Fruitland, near Emporia, Kansas, and taught school at Cottonwood Falls and Bushong, Kansas. He was County Superintendent of Waubunsee County, and also taught four years in the Friends Academy at Gate, Oklahoma.

PICKETT—On February 23, 1942, at his home in the Bloomingdale, Indiana, community, Arthur Pickett, aged 72, suddenly of heart trouble. The son of

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Lot and Asenath Pickett, he was a loyal member and Overseer of Bloomingdale Monthly Meeting. In his vocation as dairy farmer and surveyor, as in his meeting, his was an active, useful life. His wife, two sons, two daughters and two sisters survive. Services were held in the Bloomingdale Meetinghouse, Lee Partington in charge.

PULLAR—On January 26, 1942, in Seattle, Washington, Evelyn Pullar. Her early life was spent in Scotland, the land of her birth. During the past twenty years she was a resident of Seattle and joined Friends, becoming a faithful and conscientious worker. She was serving as Clerk of Puget Sound Quarterly Meeting of Ministry and Oversight at the time of her death. Surviving besides her husband are three daughters and one grandchild.

SHAW—On February 10, 1942, suddenly of a heart attack at her home in Perry City, N. Y., Mrs. Seneca L. Shaw. She was an active member of the Perry City Friends Meeting and had served as pastor for several years. Besides her husband she is survived by three daughters, three sons, one brother and three sisters. Funeral services were in Perry City, Owen Rutledge in charge, assisted by Willard Reynolds and Earl Winters.

STAPLES—On February 6, 1942, at Colorado Springs, Colorado, Belle Staples, aged 76. She was born on November 12, 1865, and lived a good life. Her death came quietly and peacefully. Two songs which she wrote were sung and one of her latest poems was read at the funeral service.

FOR FRIENDS VISITING PHILADELPHIA

Friends from other Yearly Meetings are requested to inform the Secretary at 304 Arch Street when they expect to be within the limits of Arch Street Yearly Meeting, Philadelphia, so that the Hospitality Committee of that Meeting can make arrangements for their entertainment, and supply information about particular meetings.

Our Yearly Meeting sessions open with a meeting of Ministers and Elders at ten o'clock, 3-28-'42, at Arch Street Meetinghouse. On that afternoon and evening the two Philadelphia Yearly Meetings will hold joint sessions. Our business sessions begin 3-30-'42 at ten o'clock.

We extend a cordial invitation to Friends to attend Yearly Meeting and to come to our meetings at other times as way opens.

ANNA HARTSHORNE BROWN,
Chairman, Hospitality Committee.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meetinghouse, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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